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AN EPISCOPALIAN DEMAND FOR CHRISTIAN SCHOOLS.

BY REV. THOMAS McMILLAN, C.S.P.

A VERY considerable number of American citizens, both native and foreign born, have felt it quite consistent with their conception of the duty of patriotism to urge a change in the educational system by law established in the United States. While Catholics have made the largest sacrifices in defence of their convictions regarding the necessity of combining religion with education, they have had a fair share of praise from leading thinkers in other denominations. Nothing could be stronger as an endorsement of the parish school than these words from the late Dr. Hodge, a Presbyterian divine and one of the ablest professors at Princeton :

“ Under these problems there lurks the most tremendous and most imminent danger to which the interests of our people will ever be exposed, in comparison with which the issues of slavery and of intemperance shrink into insignificance.

“ In view of the entire situation, shall we not all of us who really believe in God, give thanks to him that he has preserved the Roman Catholic Church in America to-day true to that theory of education upon which our fathers founded the public schools of this nation, and from which they have been so madly perverted ? ”

Here is a denial of many false statements in educational literature to the effect that Catholics are demanding something inconsistent with the American ideal. Quite the contrary is the case. Dr. Hodge with full knowledge affirms that the Roman Catholic Church in America to-day has preserved that theory of education upon which our fathers founded the schools of this nation. Which is right, Dr. Hodge or the critic who accuses Catholics of being unpatriotic in demanding the recognition of the parental right to control the education of children ?

The remarkable decision given some years ago by Dr. Hodge has been recently quoted with full approval by Dr. W. Montagu Geer, Episcopalian Vicar of St. Paul's Chapel, New

York City. In this historic building, which is associated with the memories of George Washington's installation as first President of the United States, Dr. Geer first voiced his convictions on the school question (September, 1901), shortly after the death of the late President McKinley. Speaking to the Sons of the American Revolution he used these significant words:

This dreadful calamity looks very much like a visitation on us of the wrath of the Most High. We must get back to the guiding principles of our forefathers. There were two evils in our great country: first the sin of slavery,—that we have expiated and wiped out; then the sin of intemperance,—that we can master and are mastering. . . . Is there, then, any evil still in the land so widespread as to call down the wrath of God upon us? There is. Our Godless system of education is a far worse crime than slavery or intemperance. I believe that the United States is suffering from the wrath of God to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children. If to-day Christ were on earth and should enter almost any public school-house in the country, the teacher, acting under instruction, would show Him the door. If, on the other hand, He were to enter any of our private (parish) schools, He would be worshipped by teacher and scholars on bended knee. Here is our fault, here is our sin. The question now is, To what extent can we remould and remodel our educational system? Almost any system is better than the present one. It would be infinitely better to divide up the money received from the school tax among the various Christian denominations and the Hebrews than to continue the present irreligious system.

After waiting two years for further study and reflection, Dr. Geer has again contributed to the discussion a notable letter published in the *New York Sun*, October 1, 1903, which is here given in part:

The writer has been surprised in conversation with intelligent and thoughtful men to find a marked want of confidence in the permanent success of our institutions. Like him, these doubters seem to be "peering into the night, questioning of the darkness what is sea and what is land." And the best they dare hope for is that, after a cataclysm, there will follow

some sort of rehabilitation of our institutions on firmer foundations; that we will be saved, yet so as by fire.

Our perils are not old-country perils, but they are just as real; yet we seem to know nothing about them. We are building costly educational breakwaters against storms coming from one direction only. Our national harbor of safety promises, therefore, to be like that of Apia in the famous storm of a few years ago—a harbor in stress of weather to be sailed out from. . . .

We have problems of appalling magnitude before us, and our preparation is wholly insufficient in character. We need powers of assimilation such as no other country ever needed; yet we are making ready for a solution of our difficulties with a sort of spiritual dyspepsia. Nothing ever was so haphazard, happy-go-lucky as our well-meant national system of education. It is openly and, I believe, justly charged that this city, for fifty or sixty years past, through its schools, has been corrupting the immigrants, not the immigrants the city; and the same might be said with equal truth of the country at large. What crass mismanagement! What fatal blundering!

We pride ourselves on our successful separation of Church and State; but the attempt is the worst kind of failure. No such separation is possible as long as the state has almost a monopoly in educating the children. The truth is, we have an established religion, for the support of which the people are heavily taxed. Our richly endowed established religion (so to call it) is that of agnosticism, running down into atheism. Is not the same true of religion in those families in which the father and mother never speak on the subject to the children? And if things are wrong in the nursery, what need is there to look elsewhere?

Protestants, Roman Catholics, and Hebrews have struck a compromise by which God and Christ—yes, and with them pagan ethics at their best—are eliminated from the education of the child-life of the nation. What is the result? Why, surely, the virtual enthronement of forces that disbelieve in God and Christ and are antagonistic to them. How can those who know what Christianity is and what the nature and needs of children are believe otherwise? There can be no education in these days without religion, or its negation or opposite. What an atmosphere to bring up our children in! Small won-

der that atheists and agnostics love to have it so; because in a most pitiful sense of the word the lamb is inside the lion.

Rome allowed each conquered nation to retain its own religion, and even placed their gods in her Pantheon; and all were contented, or at least gratefully accepted the wisely offered consolation. But we are dishonoring every form of religion known to our people by our colossal and well-meant but wholly stupid meddling with the nursery of the nation. And the inevitable result, which is becoming more and more evident, is that no one is satisfied. Witness the want of confidence so abundantly attested in the many letters which have recently appeared in your columns and, from time to time, in other newspapers and periodicals. The schools are overcrowded and very popular, of course; but these facts are of little weight for the purposes of this and similar protests.

We are over educating our people, unfitting them for what they can do, and not offering them the opportunities for which we are fitting them. What deplorable folly! Small wonder, again, that farms are being deserted, farm laborers becoming harder and harder to get, cities and larger towns becoming more and more overcrowded, and the strife and distrust between capital and labor becoming apparently hopeless and endless—all to the great peril of the body politic!

What, then, is the right, the duty, and the policy of the state in this vitally important matter? The situation calls loudly for an answer, which is easily given, hard, indeed, though it be to put it into practice. The state, for its own protection, is to see that the children are educated, and only to take action where it is necessary to do so, by providing the simplest, most elementary kind of an education for those children who would otherwise be neglected. If private enterprise carries education further than this, it will be on so small a scale, comparatively, that no serious harm is likely to be done.

In this way an open field and no favor would be given to every religious body to provide proper education for its own children or take the consequences of its neglect of duty. Private schools, large and small, differing widely in dogmatic teaching, but identical in ethics and patriotism, would again spring up and multiply all over the land, and education would again be on a proper and safe basis. The children, or most of them, would be Christianized as well as Americanized.

Pagans might be instructed in pagan ethics; Jews would be instructed in Jewish ethics; Protestants and Roman Catholics in Christian ethics. Every religious body would provide for the education of its own children; and the exceptions to this salutary rule would see their children state educated and made thereby the easy prey of some stronger form of religion, or the victim of agnosticism, indifferentism, or atheism and consequent immorality.

This means division in part, at least, of the school moneys, and troublesome enough it is likely to prove; but it is Sailors' Snug Harbor in comparison with the stormy seas which we are now steering the ship of state for.

The introduction of religion into state schools in any form commensurate with the needs of the children is out of the question. Herein lies the hopelessness of the present situation; and the sooner this point is understood and conceded by all parties interested the sooner this most important of all subjects before Church and State to-day can be argued to a finish. No Protestant, Roman Catholic, Jew, agnostic, or atheist is willing to be taxed to help some one else choose the religion which shall be taught his child. According to our theory of government, and we might say in the sight of God and men, this would not be fair; and therefore it cannot, and will not, be done.

Here is the opportunity for Protestants of all kinds to cry aloud: "This would be playing into the hands of the Roman Catholics. It is what they have been demanding and working for, for many years past." Granted, but it would not be playing into their hands nearly as much as we are now doing by allowing them a substantial monopoly of the whole field of Christian education, and of all the blessings which are sure to flow from the noble self-sacrifice they are making, rather than wantonly expose their children to the inroads of unbelief. If the writer is not greatly mistaken, unless our affairs take a turn for the better in the sight of Him whose parting commission to His Church was "Feed my lambs!" (evidently the proper place for the lamb is not inside the lion, after all), for the rehabilitation of our institutions, we will be flying, as frightened doves to the windows, to the Roman Catholic Church as the greatest power which, in troublous days, will stand for law and order and for the highest morality. . . .

In common, doubtless, with many others who want the children of this country to receive good American fair play, be the creed of their parents what it may, I should be glad to see at least the attempt made to argue this question to a finish by the highest authorities on the various different sides.

Dr. Geer's allusion to the frightened doves in troublous days had a singular application to an event which occurred the very day his letter appeared. It was reported that over three thousand persons paid an admission fee to attend the largest Anarchist meeting ever held, and that over a thousand more could not get into the hall. Emma Goldman sat on the platform throughout the evening, but did not speak, as the Cooper Union manager had allowed the use of the hall only upon this condition. The chief object of the meeting was to denounce all forms of religious belief, including Yom Kipper the Jewish atonement day, and the leading spirit was the editor of a Hebrew anarchist paper published in New York City. Many of the socialist orators at numerous outdoor meetings can be heard in this same fair city ridiculing the doctrine of the future life, and leading the people astray. These threatening dangers seem to be unknown to the editorial writer in the *Sun*—October 1—who acknowledged that Dr. Geer in his letter put "himself flatly on the ground held by the Roman Catholic Church as affording the only hope for the future of our republic and of our social organization—the ground that the only true and safe basis for education, either for the state or for the individual, is religion. He takes, too, the position of the hierarchy of that church, that the school fund, or a great part of it, should be divided so as to provide support for religious schools conducted in accordance with the varying tenets and convictions of the religious believers who make up something like a quarter of the population, if the attempts at their enumeration are to be credited as authentic. For the remainder, described by Dr. Geer as agnostics, indifferentists, and atheists, he would provide the purely secular education they desire."

. . . "So long as children go to school the state exercises no compulsion as to the character of the schools they shall attend. Many thousands of them in New York are pupils of the Roman Catholic (parish) schools, of schools provided by

the Jews, or are in private schools. The state offers no interference with religious education of any kind whatever and no discouragement to it.

“Dr. Geer argues that our society, even our whole political system, is going to the devil, is becoming paganized, because our children are growing up without a religious education. Ought not the churches and synagogues, then, to make it their first duty to supply this omission? They must provide it, the constitution directs, without support from the state; and is the burden of cost too heavy? How can it be too heavy if the obligation is to *God*? The churches are compelled to support their worship by free-will contributions only, except so far as concerns the help they get from the state in their statutory exemption from taxation as institutions exclusively for ‘the moral or mental improvement of men or women,’ or for religious, charitable, and educational purposes; yet, enormous as is the aggregate cost of their maintenance, they flourish here more than in countries where state and church are united.

“The practical question, after all, so far as concerns religious education in the public schools, is as to the possibility of getting rid of this prohibition of the constitution of New York, in principle similar to that of the States generally, and the expediency of raising an agitation for its excision:

“Article IX, section 4. Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination and inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denomination, or in which any denominational tenet or doctrine is taught.”

On another occasion the editorial in the *Sun*—October 7—contained these words:

“It is not for the interest of the Roman Catholic Church or for the interest of religion generally that any such conflict should be precipitated. It would cause no end of bad blood. Correspondence we have printed indicates that any attempt to divert the school fund to denominational schools of any kind would be bitterly resented by Protestants, by Jews, and by that great majority of the people made up of infidels and those indifferent to religion or distrustful of the organized churches.

“It would be a lamentable conflict, and our advice to the Roman Catholic Church is to keep out of it. The attempt, we are confident, would be unsuccessful, and the making of it could only serve to revive the now happily dispelled animosity against that church and distrust of its motives which inflamed passions so violently fifty years ago.”

However lamentable, the conflict is already forced upon all the defenders of Christian teaching by the non-religious anarchists, socialists, and nondescript free-thinkers. Numerous proofs can be adduced to show that the animosity of fifty years ago has gone never to come again, notably the letter from Dr. Geer, which no doubt represents many of the most enlightened members of the Episcopal Church in the United States. Other denominations are on record with declarations of the same character.

The late Cardinal Manning and his successor, Cardinal Vaughan, were often found side by side with their Anglican brethren defending the system by law established in England, which allows public money to be given for results of examinations in the secular branches of study, and which invites the co-operation of church-workers in the cause of public education. With us in the United States the parish school is barely tolerated, though it represents the constitutional rights of citizens who year after year have spent their own money, amounting to millions of dollars, here in New York City. No public official has ever proposed even a vote of thanks to these citizens, who should be classified at least as philanthropists in education. No educational report yet published in the city or State of New York has contained a distinct mention of the parish schools. The Regents are permitted to give honorable distinction to Catholic academies that win credit in public examinations. But the parish school stands for the most important part of educational work, namely, the elementary studies for the children of the masses whose homes are often in the crowded tenement districts.

The so-called “prohibition of the Constitution of New York” (Article IX., section 4) has these words: “Other than for examination and inspection,” and it is important to state that there is considerable scope for a legal argument on the exact meaning of this expression, which must be taken in conjunction with the discussion that led to its acceptance. The words were not found in the amendment as first proposed by

the defunct League for the Protection of American Institutions, which fostered several notorious bigots. What was chiefly in the mind of the constitutional convention had for its objective point the prohibition of the use of public money for any form of religious or denominational teaching, and some of the delegates were surprised to find after they had voted on the matter that the choice of language was at least ambiguous, and might be twisted to mean something opposed to their convictions. It would seem that examination and inspection are clearly authorized by the constitution, even for schools "wholly or in part under the control or direction of any religious denomination." This examination must necessarily be limited to the secular studies required for intelligent citizenship.

When the select committee appointed at the close of the last Legislature, containing five senators and seven members of Assembly, is prepared to listen to suggestions for improving the educational laws of New York State, there will be an excellent opportunity to take up the question here suggested concerning the correct interpretation of Article IX., section 4, of the constitution. Mr. Geer and his powerful friends in the Episcopal Church may discover that there is still a way to enlarge the public system of education without discouragement to the advocates of religious training. By removing legal barriers certain antagonisms may be obliterated which are now kept alive by unjust discriminations.

A long time ago, in the year 1841, when the Hon. John C. Spencer was Secretary of State and also ex-officio Superintendent of Public Schools, the Catholic citizens of New York City sent a memorial to the Legislature. With the approval of the illustrious Archbishop Hughes, it was stated that the managers of Catholic schools would "afford every facility of visitation and inspection to the duly appointed agents of the State, to guard against abuses and render their schools in every respect free from objection; but no arrangement was effected."

Dr. Richard H. Clarke in his work on Catholic Bishops, vol. ii., page 109, is authority for the statement that the distinguished Secretary of State for Abraham Lincoln—then in Albany as governor of New York State—was almost as much abused for his advocacy of Catholic rights as Bishop Hughes himself, and narrowly escaped defeat in the election of 1841 on this account. Having promised the bishop not to lose sight of the school ques-

tion in the approaching Legislature, Governor Seward, in his message of January 4, 1842, again presented the subject of the schools and school fund to the consideration of the Legislature, in the following paragraphs, which are well worthy of perpetuation :

“It was among my earliest duties to bring to the notice of the Legislature the neglected condition of many thousand children, including a very large proportion of those of immigrant parentage, in our great commercial city ; a misfortune then supposed to result from groundless prejudices and omissions of parental duty. Especially desirous at the same time not to disturb in any manner the public schools, which seem to be efficiently conducted, although so many for whom they were established were unwilling to receive their instructions, I suggested, as I thought, in a spirit not inharmonious with our civil and religious institutions, that if necessary it might be expedient to bring those so excluded from such privileges into schools rendered especially attractive by the sympathies of those to whom the task of instruction should be confided. It has since been discovered that the magnitude of the evil was not fully known, and that its causes were very imperfectly understood. It will be shown in the proper report that twenty thousand children in the city of New York, of suitable age, are not at all instructed in any of the public schools, while the whole number of the residue of the State, not taught in common schools, does not exceed nine thousand. What has been regarded as individual, occasional, and accidental prejudices, have proved to be opinions pervading a large mass, including at least one religious communion equally with all others entitled to civil tolerance—opinions cherished through a period of sixteen years, and ripened into a permanent conscientious distrust of the impartiality of the education given in the public schools. This distrust has been rendered still deeper and more alienating by a subversion of precious civil rights of those whose consciences are thus offended.

“Happily, in this, as in other instances, the evil is discovered to have had its origin no deeper than in a departure from the equality of general laws. . . .”

“This proposition to gather the young from the streets and wharves into the nurseries which the State, solicitous for her security against ignorance, has prepared for them, has sometimes been treated as a device to appropriate the school funds to the endowment of seminaries for teaching languages and

faiths, and thus to perpetuate the prejudices it seeks to remove; sometimes as a scheme for dividing that precious fund among a thousand jarring sects, and thus increasing the religious animosities it strives to heal; sometimes as a plan to subvert the prevailing religion and introduce one repugnant to the conscience of our fellow-citizens; while in truth it simply proposes, by enlightening equally the minds of all, to enable them to detect error wherever it may exist, and to reduce uncongenial masses into one intelligent, virtuous, harmonious, and happy people.

“Being now relieved from all such misconceptions it presents the questions whether it is wise and more humane to educate the offspring of the poor than to leave them to grow up in ignorance and vice; whether juvenile vice is more easily eradicated by the Court of Sessions than by common schools; whether parents have a right to be heard concerning the instruction and instructors of their children, and taxpayers in relation to the expenditure of public funds; whether, in a republican government, it is necessary to interpose an independent corporation between the people and the schoolmaster; and whether it is wise and just to disfranchise an entire community of all control over public education, rather than suffer a part to be represented in proportion to its numbers and contributions. Since such considerations are now involved, what has hitherto been discussed as a question of benevolence and of universal education, has become one of equal civil rights, religious tolerance, and liberty of conscience. We could bear with us, in our retirement from public service, no recollection more worthy of being cherished through life than that of having met such a question in the generous and confiding spirit of our institutions, and decided it upon the immutable principles on which they are based.”*

May we hope that the New York Legislature of 1904 will approach this question with a larger wisdom, and a more effective purpose to do justice to all classes of citizens? Thousands of reputable taxpayers have not written any freak letters to the newspapers, but they hope that their claims may yet be fairly considered by impartial judges. After long waiting and much undeserved abuse, in the words of Dr. Geer, let us have “good American fair play.”

* Assembly Documents, 1842, 1, 9, 10, 11, 12, 13.

CATHOLICS FAVOR FREE SCHOOLS.

WE wish to save the (public school) system by simply removing what it contains repugnant to the Catholic conscience—not to destroy it or lessen its influence. We are decidedly in favor of free public schools for all the children of the land, and we hold that the property of the state should bear the burden of educating the children of the state—the two great and essential principles of the system which endear it to the hearts of the American people. Universal suffrage is a mischievous absurdity without universal education; and universal education is not practicable unless provided for at the public expense. While, then, we insist that the action of the state shall be subordinated to the law of conscience, we yet hold that it has an important part to perform, and that it is its duty, in view of the common weal, and of its own security as well as that of its citizens, to provide the means of a good common-school education for all its children.

The state has no right to make itself a proselyting institution for or against Protestantism, for or against Catholicity. It is its business to protect us in the full and free enjoyment of our religion. . . . The case is one of conscience, and conscience is accountable to no civil tribunal. All secular authority and all secular considerations whatever must yield to conscience. In questions of conscience the law of God governs, not a plurality of voters. The state abuses its authority if it sustains the common schools as they are with a view of detaching our children from their Catholic faith and love. If Catholics cannot retain their Catholic faith and practice, and still be true, loyal, and exemplary American citizens, it must be only because Americanism is incompatible with the rights of conscience, and that would be its condemnation.—
(*Dr. Orestes A. Brownson in the Catholic World Magazine, April, 1870.*)

RELATIONS OF CHURCH AND STATE.

Is it true that according to Catholic teaching the State ought to be subject to the Church?

How can Catholics give this country an undivided allegiance when they are subject to a foreign power?

The Catholic doctrine on the relations of Church and State are thus set forth in Leo XIII.'s Encyclical on the Christian Constitution of States:

“The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human things. Each in its kind is supreme. Each has fixed limits within which it is contained, which are defined by the nature and the special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right; but inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing . . . might belong to the jurisdiction and determination of both, there-

fore God, who foresees all things and who is the Author of these two powers, has marked out the course of each in right correlation of the other. For the powers that are ordained of God" (Rom. xiii. 1). And further on he marks clearly the connection: "One of the two has for its proximate and chief object the well-being of this mortal life; the other, the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Cæsar's is to be rendered to Cæsar, and what belongs to God is to be rendered to God" (Luke xx. 25).

The Catholic Church teaches that no man's allegiance to the state is absolute and undivided, but must always be limited by conscience and the law of God.

Patriotism—love for country in all things not opposed to the law of God—is with the Catholic not a mere caprice or emotional feeling, but a positive religious duty, commanded by Jesus Christ and His Apostles (Luke xx. 25; Rom. xiii. 1-4; I. Pet. ii. 13-15).

If the laws of the state go counter to Christianity, then of course the Catholic says with St. Peter, even though it mean death: "We ought to obey God rather than men" (Acts v. 29). Thus, frequently in the course of history loyalty to Christ meant disobedience to a state that taught anti-Christian principles, or exacted obedience to an iniquitous law, as the sacrifice to the gods of pagan Rome in the early days of the Church, the attempt in England in penal days to enforce attendance at Protestant worship and to exact the denial of the Pope's supremacy in things spiritual, or the permission of divorce contrary to the Scriptures (Mark x. 2-12).—(From "*The Question Box*," written by the Rev. B. L. Conway, C.S.P., published by the Catholic Book Exchange, 120 West 60th Street, New York City.)

WHAT THE PEOPLE ARE DOING FOR EDUCATION.

WHILE all forms of education may be under government control, yet government control of education is not exclusive, and the national system of education in the United States includes schools and institutions carried on without direct governmental oversight and support, as well as those that are maintained by public tax and administered by governmental agencies.

Some very important consequences follow from the acceptance of this principle. A nation's life is much more than an inventory of its governmental activities. For example, the sum total of the educational activity of the United States is not to be ascertained by making an inventory of what the government—national, state, and local—is doing, but only by taking account of all that the people of the United States are doing, partly through governmental forms and processes and partly in non-governmental ways and by non-governmental systems. In other words, the so-called public education of the United States, that which is tax-supported and under the direct control of a governmental agency, is not the entire national educational system. To get at what the people of the United States are doing for education and to measure the full length and breadth of the nation's educational system, we must add to public or tax-supported education all activities of similar kind that are carried on by private corporations, by voluntary associations and by individuals. The nation is represented partly by each of these undertakings, wholly by no one of them. The terms national and governmental are happily not con-

vertible in the United States, whether it be of universities, of morals, or of efficiency that we are speaking.

This point is of far-reaching importance, for it has become part of the political jargon of our time that any undertaking to be representative of the nation must be one which is under governmental control. Should this view ever command the deliberate assent of a majority of the American people, our institutions would undergo radical changes and our liberties and right of initiative would be only such as the government of the moment might vouchsafe to us. But we are still clear-sighted enough to realize that our national ideals and our national spirit find expression in and through the churches, the newspaper press, the benefactions to letters, science, and art, the spontaneous uprisings in behalf of stricken humanity and oppressed peoples, and a hundred other similar forms, quite as truly as they find expression in and through legislative acts and appropriations, judicial opinions and administrative orders. The latter are governmental in form and in effect; the former are not. Both are national in the sense that both represent characteristics of the national life and character.—(*From address by Dr. Nicholas Murray Butler before the University Convocation, Albany, N. Y., June, 1902.*)

RELIGION THE FOUNDATION OF EDUCATION.

THE *Freeman's Journal* (July 11, 1903) is responsible for the statement that about fifty years ago the Rev. Dr. De Lancey, Protestant Episcopal Bishop of Western New York, delivered an address, in which he clearly stated and strongly advocated the principle which should govern Christian parents in the education of their children. It is the same principle which Catholics have been advocating during all those years, and have put in practice, so far as their means enabled them. Here is what he said:

By parish or church schools, we mean the identification of religion, as the Church holds it, with education; educating our children as children of the Church; providing each large parish, if possible, with a school of its own, where the children connected with it may be taught by competent, religious teachers connected with the Church, who will make religion, as the Church holds it, not only the basis of all instruction, but the pervading principle and influence running through all its parts and progress, imbuing the mind with the knowledge of it, warming the heart with the love of it, and moulding the intellect and habits to its devotions, doctrines, liturgy, and usages.

Some, you know, hold that religion and education should stand apart from each other. Others teach that morality only should be allied to education. Others, again, that only a general and abstract view of religion should be associated with education. Others, again, put forth their views in the form that education is to be unchurched. Education without a church is the principle claimed, and avowed to be the right principle.

In opposition to such views, the true theory of the Bible and the Church is, that religion is the foundation of all sound education; that the God who gave the mind should govern the mind; that the expansion and training of the intellect should ever be according to and in association with His laws, influence, and grace; that to mould the intellectual habits without reference to the Deity and His laws, His institutions, and His spirit, is in direct hostility to man's true interest, duty, and responsibility; and hence, that over the union of religion with education, we are bound to pronounce with solemn declaration: What God hath joined together, let no man put asunder.

Now, this can only be carried out by Church schools and Church colleges, which shall unite, avowedly, religious instruction with literary instruction.

PARISH SCHOOLS AND THE NEW YORK CONSTITUTION.

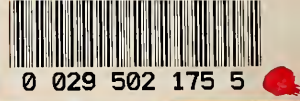
No small degree of moral courage was needed for Dr. Geer, the vicar of St. Paul's Chapel, New York City, to publish his recent letter in the *Sun*. . . . How far he may claim the sanction of his superior officers in the Episcopal Church for his statement on the school question, it is not easy to conjecture. Perhaps he may have had an approving word from Dr. Dix, rector of Trinity Church. As yet no other Episcopalian of equal standing has ventured to challenge the assertions of Dr. Geer in regard to the need of religion in the schools. For a time he may find himself in the minority with Bishop Potter, and his latitudinarian friends in the majority. But it is to be hoped that his courage will not fail, and that he will be forced to form some sort of an organization that can secure the best legal advice concerning the State Constitution, and thus co-operate with his Catholic fellow-citizens.

Some of the letters written to the *Sun* in answer to Dr. Geer show that there is a great lack of clear thinking, together with a large ignorance of the facts relating to the work of parish schools. The man from Trenton who threatened to take down his "old musket and fight" for the public-school system, just as it is with all its acknowledged imperfections, was unworthy of a place on the editorial page of the *Sun*, and certainly very unfit to associate with other citizens willing to reason together for the common good of the American Republic.

The editorial writer in the *Sun* has failed to make the distinction, though pointed out to him several times, between secular and religious instruction, and that the state can pay for instruction in the secular branches and can pay for nothing else. If a man is hired to plough a field he may pray as much as he pleases during the work. He then gets his pay, not for the praying but for the ploughing. And as long as he does the work for which he is paid, the Constitution of New York State will not allow him to be denied honest compensation for his labor on account of his religious views.

Now, if the parish school or any private school gives the secular education contemplated by the state it is obviously just to claim compensation, and the state has no business or concern with what may be added over and above to meet the reasonable demands of parents. In the pamphlet issued last January by a committee representing the Catholic School Board of New York, the case was clearly stated in these words:

"In presenting our claim to fair-minded citizens, it is assumed as a starting point that the parish schools can and ought willingly to provide for the entire expense of imparting religious instruction. Among reasonable people a basis of agreement can also be made on equitable terms by which these parish schools—without losing their autonomy—may co-operate with any Board of Education in the teaching of the secular studies prescribed for citizenship. The managers, according to this plan, legally transfer the control of the secular studies to a board, authorized by the state, when they consent to accept the public standard of examination and inspection. Between Church and State the present relations could be continued without friction, by granting this equitable demand for recognition, together with payment for results, strictly limited to the teaching of the secular studies. To pay for the teaching of arithmetic or other similar studies does not bring the state outside of its bounden duty to provide for representation as well as for taxation. Phantom objections, from bygone bigots, may be placed in evidence, but it is to be hoped that sound thinkers will now give serious consideration to the real facts of the case. The American principle of fair play and no favor can be



applied to remove, in part at least, the unjust burden imposed upon the patrons of parish schools.

“Another important claim is in the fact that this arduous work of training the young in Christian virtue is an immense advantage to the state. It leads to the highest type of citizenship and supplies a most effective antidote to false socialistic theories. Surely, a public recognition of the voluntary efforts of parents to educate their own children would not demand a union of Church and State. It would require only an act of long-delayed justice to indicate grateful appreciation of the loyal citizens whose millions of dollars are spent in the support of parish schools. Public thanks are given to other citizens for gifts representing much less total expenditure, and of much less value to the public welfare.”

The statement above quoted removes at once many erroneous impressions, and gives a satisfactory basis for discussion. Among intelligent citizens there should be a willingness to consider any claim founded on justice. Such a procedure is followed in all other matters, and why should the *Sun* raise the cry of alarm by asking:

“Now, is it advisable for that (the Catholic) Church or for any other to force this question before the people?” . . .

“It is not for the interest of the Roman Catholic Church, or for the interest of religion generally, that any such conflict should be precipitated. It would cause no end of bad blood.” . . .

“It would be a lamentable conflict, and our advice to the Roman Catholic Church is to keep out of it.” . . .

It is true that this question has been brought into considerable prominence during the past year, and the responsibility for precipitating the conflict should be placed where it belongs, and that is not upon the Catholic Church. This conflict was precipitated by the present State Superintendent of Public Instruction of the State of New York, who distinctly announced in his last annual report that hereafter he would reverse the common law of the State, which has hitherto prohibited religious instruction in the public schools, whenever objection was made thereto. By this edict Mr. Skinner virtually declares it his purpose to make the public tax-supported schools sectarian. If the “lamentable conflict” is on, the present State Superintendent of Public Instruction is responsible for it, not the Catholic Church, and this fact should be fully understood.—(*From the New York Freeman's Journal*, October 24, 1903.)

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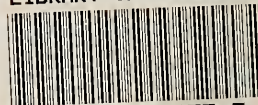
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